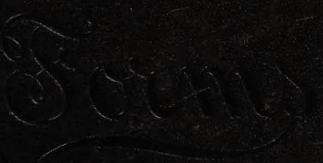

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FORMS

FOR

SPECIAL OCCASIONS;

MARRIAGE, BURIAL, BAPTISM, THE LORD'S SUPPER,
ORDINATION, DEDICATION, ETC.:

WITH

SCRIPTURE SELECTIONS

[REVISED VERSION]

FOR

THE CHAMBER OF SICKNESS,
THE HOUSE OF MOURNING,
THE SERVICE AT FUNERALS.

BY

HERRICK JOHNSON, D.D.

PHILADELPHIA:
PRESBYTERIAN BOARD OF
CHRISTIAN EDUCATION
1930

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INTRODUCTORY.

THE Author and Compiler of this Book of Forms is in fullest sympathy with the conviction that the genius of Presbyterianism is for doctrine and instruction, that it has affinity for a simple mode of worship, and that liturgical repetitions, however packed with Scripture and however redolent of devotion, can never take large place in the service of the Presbyterian Church, while she remains true to her historic precedents and instincts.

Yet, while recognizing the fact that elaborate ceremony, prescribed chant and liturgy, and fixed grooves for devotion, are uncongenial to the great body of those holding the Presbyterian faith and polity, it still remains true that there are occasional and special services where an appointed order, even to the suggestion of specific verbal form, may be helpful to the minister, and in the interests of an edifying conduct of such services. An authoritative, mandatory submission of even these limited formulas would meet with no favor in the Presbyterian Church. But it is believed by the writer that there is large room and wide use for a further contribution to our limited treasury of forms for special services, provided respect be shown to the liberty of the individ-

ual, and loyal regard be paid to our standards of faith and worship.

It has been the Author's aim to make this little Manual especially rich in its selections of Scripture, and to give such prayers as are herein recorded the flavor of the Divine Word.

For a bridal service two original forms are given, the one much briefer than the other, having their conceived adaptation to the differing circumstances in which marriage may be administered. A third form of bridal service is given, taken from the Book of Common Prayer of the Protestant Episcopal Church. It is inserted as a matter of convenience to meet a possible preference.

It is hoped the grouping of passages of Scripture *for the sick room* will be found to meet a need for which it is not known that any special provision has hitherto been made.

It is believed, also, that the distinction made between the baptized children of the church and others, in their reception for the first time to the Lord's table is of grave importance, serving to emphasize the covenant relation into which God has been pleased to enter with his people, and to mark a distinct feature of our church order and life.

HERRICK JOHNSON.

CHICAGO, *January 19th, 1889.*

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MARRIAGE.

FORM I.

The persons to be married standing together, the man on the right hand and the woman on the left, the minister shall say:

Marriage was ordained of God in Eden, and confirmed at the wedding in Cana of Galilee by the gracious presence and miraculous blessing of Christ. It is to unite two hearts and lives, blending all their interests, and sympathies, and hopes. It involves mutual compromise, loving sufferance and holy trust.

I charge and entreat you, therefore, in entering upon and sustaining this hallowed union, to seek the favor and blessing of Him whose favor is life: whose blessing maketh rich and addeth no sorrow.

Let us pray.

Lord Jesus, we beseech thee, come by thy grace to this marriage. And give to these that marry a due sense of the obligations they are now to assume. With true intent and in utter unreserve of love may they plight their troth, and henceforth be helps meet for each other, till death do them part. Amen.

The man and the woman here joining their right hands, the minister shall say:

Do you, M——, take this woman whose hand you now hold, before God and these witnesses, to be your wife?

I do.

Do you promise to love, honor, sustain and cherish her, in joy and sorrow, in health and sickness, in prosperity and adversity, and to be faithful unto her as becometh a good husband, so long as you both shall live?

I do.

Do you, N——, take this man whose hand you now hold, before God and these witnesses, to be your husband?

I do.

Do you promise to love, honor, cherish and obey him, in joy and sorrow, in health and sickness, in prosperity and adversity, and to be faithful unto him as becometh a good wife, so long as you both shall live?

I do.

[A *second* form of consenting together and pledging troth in holy wedlock is here inserted, to be used *in place of the above* if the parties prefer.

The man and the woman having joined their right hands, the man shall say after the minister:

I, M——, take thee, N——, to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then the woman shall say after the minister:

I, N——, take thee, M——, to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.]

If a ring is used the minister shall here say to the man:

What token do you give in pledge that you will faithfully perform these vows?

Here the man, without speaking, shall present the ring, still holding it in his hand, and the minister shall say to the woman;

Do you receive this ring in pledge of the same on your part?

Here the woman, without speaking, shall take the ring, in acceptance of the pledge on her part, pass it to the minister, and he to the man, thus making the unbroken circle; and the man shall place it upon the third finger of the woman's left hand; when the minister shall say:

May this ring henceforth be the chaste and changeless symbol of your evermore pure and changeless affection.

Here the minister shall say:

Forasmuch, then, as you, M——, and you, N——, have consented together in holy wedlock, and have plighted each to the other your sacred troth, in the name of God the Father, the Son and the Holy Ghost, I pronounce you husband and wife. Amen.

What, therefore, God hath joined together, let not man put asunder.

Henceforth, you go down life's way together. Let love be the charméd word in the dialect of your home and hearts. And may Heaven's constant benediction crown your union with ever-increasing joy and blessedness, and unite your hearts and lives by all the grace and true affection of a happy marriage.

Let us pray.

O thou, God and Father of our Lord Jesus Christ, the God of all comfort, grant now to set thy blessed seal upon these nuptials. We thank thee for the tie of holy wedlock, and for all the sweet amenities and sanctities of love and home that have been born of it. May this new marriage bond have thine abundant favor, making the union of these two hearts more and more blessed as the years go by. Let the wife be as a fruitful vine by the side of the house, and the husband dwell with the wife as a man of knowledge, the husband loving the wife, and the wife reverencing the husband, according to Thy Holy Scripture. May the fellowship of their wedded life be the dearer and purer for fellowship with Thee, and their love be glorified in Thy love.

Grant, most gracious Lord, that they may trust each other and Thee when the clouds come; that they may be patient and gentle amidst fretting and worrying cares; that they may make their pathway radiant with the bright shining of good deeds done in Thy name and for Thy sake: and living beautiful lives, may they die the death of the righteous.

Let Thy benediction, we beseech Thee, rest also upon the homes here represented, and upon the hearts that lean to this nuptial hour with tender interest for the love they have for these that are married.

And permit us all at last to share in the heavenly fellowship of the Marriage Supper of the Lamb and the Bride of the Lamb. Amen.

Here the minister shall say:

The Lord bless you and keep you: the Lord make His face to shine upon you and be gracious unto you: the Lord lift up His countenance upon you and give you peace. Amen.

FORM II.

As the parties present themselves to be married the minister shall say:

Marriage is a divine institution, and honorable to all who maintain therein a true fidelity. I charge you both to seek the help of God in all its duties, and to keep with sacred constancy the vows of wedlock you are now to assume.

Let us pray.

O most holy and merciful Lord God, we beseech thee for this man and this woman, that they may enter into the covenant of marriage with true hearts, and ever cherish each for the other a tender and an unalterable affection. We ask it for Jesus' sake. Amen.

The man and the woman here joining their right hands, the minister shall say to the man:

Do you, M——, take this woman whose hand you now hold, before God and these witnesses, to be your wife?

I do.

Do you promise to love, honor, sustain and cherish her, in joy and sorrow, in health and sickness, in prosperity and adversity, and to be faithful unto

her as becometh a good husband, so long as you both shall live?

I do.

Addressing now the woman, the minister shall say:

Do you, N——, take this man whose hand you now hold, before God and these witnesses, to be your husband?

I do.

Do you promise to love, honor, cherish and obey him, in joy and sorrow, in health and sickness, in prosperity and adversity, and to be faithful unto him as becometh a good wife, so long as you both shall live?

I do.

In the name of God, the Father, the Son and the Holy Ghost, I pronounce you husband and wife. Amen.

What, therefore, God hath joined together, let not man put asunder.

Let us pray.

O God, our heavenly Father, we pray for thy gracious blessing upon this marriage. We thank thee that thou hast ordained this union of two hearts in the sacred bonds of wedlock. Set thy seal upon the nuptials that have here been celebrated in thy name. Help these that have now been made husband and wife to keep, with loving and unbroken fidelity, the vows with which they have consented together in holy matrimony. May they be true to each other and to thee, and at last enter thy blessed kingdom: through Jesus Christ our Lord. Amen.

FORM III.

ACCORDING TO THE BOOK OF COMMON PRAYER AS USED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The persons to be married standing together, the man on the right hand and the woman on the left, the Minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show any just cause why they may not lawfully be joined together, let him now speak or else hereafter forever hold his peace.

Then shall the Minister say unto the persons who are to be married:

I require and charge you both as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the man:

M. Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

Then shall the Minister say:

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner: The Minister, receiving the woman at her father's or friend's hands, shall cause the man, with his right hand, to take the woman by her right hand, and to say after him as followeth:

I *M.* take thee *N.* to my wedded wife, to have

and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, should likewise say after the Minister:

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the woman a ring, and the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the Minister, shall say:

With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then the Minister shall say:

Let us pray.

Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

O Eternal God, Creator and Preserver of all man-

kind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman whom we bless in Thy name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. AMEN.

Then shall the Minister join their right hands together and say:

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as these persons have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

And the Minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. AMEN.

SELECTIONS OF SCRIPTURE FOR THE CHAMBER OF SICKNESS.

I. GREEN PASTURES.

The Lord's Word.

I am the good shepherd.—JOHN x. 11.

The good shepherd "*knoweth* his sheep."—JOHN x. 14.

He "calleth them all *by name*."—JOHN x. 3.

He "goeth *before* them."—JOHN x. 4.

He "giveth *his life* for them."—JOHN x. 11.

He "giveth them *eternal* life."—JOHN x. 28.

They shall become one flock, one shepherd.—JOHN x. 16.

And they shall *never perish*.—JOHN x. 28.

The Soul's Response.

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies :
Thou hast anointed my head with oil ; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life :
And I will dwell in the house of the LORD for ever.
—PSALM xxiii.

II. STILL WATERS.

Be still, and know that I am God.—Ps. xlvi. 10.

Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*.—ISA. xxvi. 3.

Thou makest all his bed in his sickness.—Ps. xli. 3.

For so he giveth unto his beloved sleep.—Ps. cxxvii. 2.

He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet ;
So he bringeth them unto the haven where they would be.—Ps. cvii. 29–30.

There the weary be at rest.—JOB iii. 17.

And he shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more.—REV. xxi. 4.

And the inhabitant shall not say, I am sick.—ISA. xxxiii. 24.

Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas ;

Though the waters thereof roar and be troubled:
Though the mountains shake with the swelling thereof.—Ps. xlvi. 2–3.
What time I am afraid,
I will put my trust in thee.—Ps. lvi. 3.
I will trust, and will not be afraid.—Isa. xii. 2.
In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.—Ps. iv. 8.

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore.—Ps. cxxi.

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,

Even mine adversaries and my foes, they stumbled and fell.
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of the LORD, that will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD, and to inquire in his temple.
For in the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me;
He shall lift me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.—
PS. xxvii. 1–6.

III. DELECTABLE MOUNTAINS.

"So they went up to the delectable mountains, to behold the gardens and orchards, the vineyards and fountains of water: where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks. . . . These mountains are Immanuel's land, and *they are within sight of the city*."—*Bunyan's Pilgrim's Progress.*

Until the day be cool, and the shadows flee away,

I will get me to the mountain of myrrh.—CANT. iv. 6.
I am my beloved's, and my beloved is mine:
He feedeth *his flock* among the lilies.—CANT. vi. 3.

He giveth power to the faint; and to him that hath no might he increaseth strength.—ISA. xl. 29.
He healeth the broken in heart, and bindeth up their wounds.—Ps. cxlvii. 3.

And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.—ISA. li. 16.

As one whom his mother comforteth, so will I comfort you.—ISA. lxvi. 13.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have compassion upon his afflicted.—ISA. xlix. 13.

He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, *and* shall gently lead those that give suck. —ISA. xl. 11.

And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God.—REV. xxi. 10.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were

for the healing of the nations. And there shall be no curse any more : and the throne of God and of the Lamb shall be therein : and his servants shall do him service ; and they shall see his face ; and his name *shall be* on their foreheads. And there shall be night no more ; and they need no light of lamp, neither light of sun ; for the Lord God shall give them light : and they shall reign for ever and ever. —REV. xxii. 1–5.

IV. THE ENTRANCE GATE.

These selections are chiefly for those not yet in the fold. They are the inviting and assuring words of Scripture to one who would "see Jesus." May their use change many a sick-room into a "Bethel," and put "a new song" in the mouth.

Knock, and it shall be opened unto you.—MATT. vii. 7.

Behold, the Lamb of God, which taketh away the sin of the world !—JOHN i. 29.

I am the door : by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.—JOHN x. 9.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—JOHN iii. 16.

And in none other is there salvation : for neither is there any other name under heaven, that is given among men, wherein we must be saved.—ACTS iv. 12.

Believe on the Lord Jesus, and thou shalt be saved.—ACTS xvi. 31.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—MATT. xi. 28.

If any man thirst, let him come unto me, and drink.—JOHN vii. 37.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—ISA. lv. 1.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.—JOHN x. 27.

A bruised reed shall he not break, and smoking flax shall he not quench.—MATT. xii. 20.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—ISA. i. 18.

Him that cometh to me I will in no wise cast out. —JOHN vi. 37.

He that will, let him take the water of life freely. —REV. xxii. 17.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.—ISA. lv. 7.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And

when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.—LUKE xv. 3–7.

But when he (the prodigal son) came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.—LUKE xv. 17–20.

V. AT EVENTIDE.

These selections are for that last hour when the shadows are almost at their full lengthening, ere "the silver cord be loosed or the golden bowl be broken." Much speech of man seems idle. It is a time for "Jesus only." Some brief word of Scripture, whether a cry of need or a cry of trust, spoken by the minister and repeated by the dying, may change "the valley of weeping" into "a place of springs," and "the valley of the shadow of death" into "a garden of spices."

Lord, save me.—MATT. xiv. 30.

Lord Jesus, receive my spirit.—ACTS vii. 59.

God, be merciful to me a sinner.—LUKE xviii. 13.

The blood of Jesus his Son cleanseth us from all sin.—1 JOHN i. 7.

Christ Jesus came into the world to save sinners; of whom I am chief.—1 TIM. i. 15.

Behold, the Lamb of God, which taketh away the sin of the world!—JOHN i. 29.

(Lord) I believe: help thou mine unbelief.—MARK ix. 24.

Lead me to the rock that is higher than I.—Ps. lxi. 2.

Have mercy upon me, O God, according to thy lovingkindness:

According to the multitude of thy tender mercies blot out my transgressions.—Ps. li. 1.

Though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me:

Thy rod and thy staff, they comfort me.—Ps. xxiii. 4.

Though he slay me, yet will I wait for him.—JOB xiii. 15.

For so he giveth unto his beloved sleep.—Ps. cxxvii. 2.

My flesh and my heart faileth:

But God is the strength of my heart and my portion for ever.—Ps. lxxiii. 26.

Into thy hands I commend my spirit.—LUKE xxiii. 46.

Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation.—LUKE ii. 29.

SELECTIONS OF SCRIPTURE FOR THE HOUSE OF MOURNING.

I EVERLASTING FOUNDATIONS.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his.—2 TIM. ii. 19.

Trust ye in the LORD for ever: for in the LORD JEHOVAH is an everlasting rock (a rock of ages).—ISA. xxvi. 4.

The LORD is my rock, and my fortress, and my deliverer, even mine;
The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower, and my refuge.—2 SAM. xxii. 2–3.

For who is God, save the LORD?
And who is a rock, save our God?
God is my strong fortress:
And he guideth the perfect in his way.
He maketh his feet like hinds' *feet*:
And setteth me upon my high places.—2 SAM. xxii. 32–34.

Thou hast also given me the shield of thy salvation:
And thy gentleness hath made me great.—2 SAM. xxii. 36.

But Israel shall be saved by the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.—ISA. xlv. 17.

In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer. —ISA. liv. 8.

The eternal God is *thy* dwelling place,
And underneath are the everlasting arms.—DEUT. xxxiii. 27.

Jesus Christ *is* the same yesterday and to-day, *yea* and for ever.—HEB. xiii. 8.

He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.—PS. lxxii. 8–9.
His name shall endure for ever.—PS. lxxii. 17.

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone* of sure foundation: he that believeth shall not make haste.—ISA. xxviii. 16.

For other foundation can no man lay than that which is laid, which is Jesus Christ.—1 COR. iii. 11.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O LORD, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.—Ps. xci.

God is our refuge and strength,
A very present help in trouble.

Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The LORD of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth:
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
The LORD of hosts is with us:
The God of Jacob is our refuge.—Ps. xlvi.

And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to

the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

> For thy sake we are killed all the day long;
> We are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii. 28–39.

II. EXCEEDING GREAT PROMISES.

Know therefore that the LORD thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.—DEUT. vii. 9.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.—JAMES i. 12.

Oh how great is thy goodness, which thou hast laid
up for them that fear thee,
Which thou hast wrought for them that put their
trust in thee, before the sons of men!
In the covert of thy presence shalt thou hide them
from the plottings of man:
Thou shalt keep them secretly in a pavilion from the
strife of tongues.—PS. xxxi. 19–20.
Behold, the eye of the LORD is upon them that fear
him,
Upon them that hope in his mercy;
To deliver their soul from death, and to keep them
alive in famine.—PS. xxxiii. 18–19.
The angel of the LORD encampeth round about them
that fear him,
And delivereth them.—PS. xxxiv. 7.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.—PS. ciii. 13.

And their soul shall be as a watered garden.—JER. xxxi. 12.

They that sow in tears shall reap in joy.
Though he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves *with him*.—Ps. cxxvi. 5–6.
Call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.—Ps. l. 15.
Deep calleth unto deep at the noise of thy water-spouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the day-time,
And in the night his song shall be with me,
Even a prayer unto the God of my life.—Ps. xlii. 7–8.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—MATT. xi. 28–30.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy saviour.—ISA. xliii. 2–3.

Certainly I will be with thee.—EXODUS iii. 12.

I will commune with thee from above the mercy-seat.—EXODUS xxv. 22.

I will strengthen thee; yea, I will help thee.—ISA. xli. 10.

Let not your heart be troubled.—JOHN xiv. 1.

I will not leave you desolate: I come unto you. —JOHN xiv. 18.

I come again, and will receive you unto myself; that where I am, *there* ye may be also.—JOHN xiv. 3.

III. SAFE HIDING PLACES.

The name of the LORD is a strong tower:
The righteous runneth into it, and is safe.—PROV. xviii. 10.
God is our refuge and strength,
A very present help in trouble.—Ps. xlvi. 1.
Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until *these* calamities be overpast.—Ps. lvii. 1.
It is better to trust in the LORD
Than to put confidence in man.
It is better to trust in the LORD
Than to put confidence in princes.—Ps. cxviii. 8–9.
They that trust in the LORD
Are as mount Zion, which cannot be moved, but abideth for ever.—Ps. cxxv. 1.
Be thou to me a rock of habitation, whereunto I may continually resort.—Ps. lxxi. 3.
Keep me as the apple of the eye,
Hide me under the shadow of thy wings.—Ps. xvii. 8.
Thou art my hiding place; thou wilt preserve me from trouble;

Thou wilt compass me about with songs of deliverance.—Ps. xxxii. 7.
In the LORD put I my trust:
How say ye to my soul,
Flee *as* a bird to your mountain?—Ps. xi. 1.
The LORD is my light and my salvation; whom shall I fear?
The LORD is the strength of my life; of whom shall I be afraid?—Ps. xxvii. 1.
For in the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me.—Ps. xxvii. 5.
For the LORD God is a sun and a shield.—Ps. lxxxiv. 11.

IV. PRECIOUS CONSOLATIONS.

Blessed is the man whom thou chastenest, O LORD.—Ps. xciv. 12.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.—JAMES i. 12.

In the world ye have tribulation: but be of good cheer; I have overcome the world.—JOHN xvi. 33.

Cast thy burden upon the LORD, and he shall sustain thee:
He shall never suffer the righteous to be moved.—Ps. lv. 22.

And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.—Rom. v. 3–5.

For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv. 17–18.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.—1 Pet. iv. 12–13.

When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. xliii. 2.

Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.—Isa. xlviii. 10.

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure ; God dealeth with you as with sons ; for what son is there whom *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* as seemed good to them ; but he for *our* profit, that *we* may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous : yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.—HEB. xii. 5–11.

The Spirit himself beareth witness with our spirit, that we are children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified with *him*.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.—ROM. viii. 16–18.

And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God ; and they serve him day

and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.—REV. vii. 13–17.

BURIAL.

Form for Burial of the Dead.

I. THE SERVICE AT THE CHURCH.

As the body is borne to its place before the pulpit, the minister shall say:

I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—JOHN XI. 25, 26.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted.—2 COR. I. 3, 4.

When the assembly is seated and ready for service the minister shall say:

Let us pray.

Almighty God, the framer of our bodies and the Father of our spirits, we enter thy courts with bowed and burdened hearts this day. But our hope is in thee. To whom shall we go, but to thee. Thou hast the words of eternal life. Vouchsafe thy comforting and guiding Spirit, as we are met for this

tender and solemn service in the presence of the dead. Let not our eyes be so holden with grief that we cannot read the truth thou wouldst teach us by this affliction. And may we be sanctified in all the discipline of thy providence, through Jesus Christ. Amen.

Here, if desired, a hymn may be sung.

Then shall be read such portions of Scripture as may be most appropriate to the specific circumstances.

[*Varied selections for this purpose, both of disconnected single verses and of connected passages, will be found following this order of service.*]

After the reading of the Scripture the minister shall make an address suited to the occasion, provided any remarks at all are judged to be desirable.

Then shall follow the prayer, the special features of which must be largely determined by the distinctive features of the providence that has brought the people to the house of mourning. Hence no form of prayer is here given. But manifestly, in the presence of death, the prayer should embrace *acknowledgment of God's sovereign mercy, confession of sin, submission to the divine will, thanksgiving for the victory over death wrought by the gospel, and trustful commitment of bereaved and smitten hearts to the infinitely tender and gracious care of the Saviour.*

Then another hymn shall be sung, after which the congregation shall be dismissed with the apostolic benediction.

II. ORDER OF SERVICE AT A PRIVATE HOUSE.

Invocation.

Reading of Scripture. See pp. 36–73.

Singing (if previously arranged for). See pp. 125–134.

Remarks (if thought desirable).

Prayer.

Benediction.

III. FORM FOR SERVICE AT THE GRAVE.

After the body has been placed in the grave the minister shall say (if the dead be one that has "fallen asleep in Jesus"):

Here we pay the last rites of the living to the departed: earth to earth, ashes to ashes, dust to dust. In committing this body to the grave, the dust returns to the earth as it was. The spirit has gone to God who gave it. I heard a voice from heaven saying, "Write: Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." For them that sleep in Jesus shall God bring with him: and over such the second death hath no power.

Or this (if the dead be not known as a believer):

Here we commit the body to its kindred dust—earth to earth, ashes to ashes, dust to dust. The

spirit we leave with God. This is the end of all the living. May the living lay it to heart. As there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, and as we know that God will bring us to death—to the house appointed for all living ; let us here renewedly consecrate ourselves to do with our might what our hands find to do. And may our trust be in Him who said, "I am the resurrection and the life. He that believeth on me, though he die, yet shall he live. And whosoever liveth and believeth in me shall never die."

Let us pray.

We thank thee, O Lord, that thou art the resurrection and the life. And that thou hast been declared to be the Son of God with power by the resurrection of the dead. We rejoice in the blessed hope born of thy resurrection victory. May it be our stay and comfort, as we stand by this fresh-made grave where we have laid our beloved dead. Henceforth living godly and obedient lives, may thy grace enable us to die the death of the righteous. And when the earthly house of this tabernacle is dissolved, let us have a building of God, a house not made with hands, eternal in the heavens. Amen.

The Lord bless you and keep you, bereaved and smitten hearts. The Lord make his face shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.

And the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

SCRIPTURE SELECTIONS FOR FUNERAL SERVICE.

[*God's Word, in its undisturbed and inspired connections, will always be of unspeakable comfort and profit. But to insist that continuous passages only shall have use in the burial of the dead, would be to miss some of the rarest words of consolation and hope in all the Scriptures. In the selections that follow it has been the aim to realize the advantages of both methods, care having been taken that the isolated gems gathered from out God's precious casket of jewels should not be flung indiscriminately before the reader, but given an appropriate setting.*]

I. FOR A CHILD.

My beloved is gone down to his garden . . . to gather lilies.—SOL. SONG vi. 2.

He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom.—ISA. xl. 11.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone

should be hanged about his neck, and *that* he should be sunk in the depth of the sea.—MATT. xviii. 1–6.

See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—MATT. xviii. 10–14.

And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—LUKE xviii. 15–16.

Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the LORD; and *thy* children shall come again to their own border.—JER. xxxi. 15–17.

And the streets of the city shall be full of boys and girls playing in the streets thereof.—ZECH. viii. 5.

Wait on the LORD:
Be strong, and let thine heart take courage;
Yea, wait thou on the LORD.—Ps. xxvii. 14.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him.—NAHUM i. 7.

The LORD is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.—Ps. xxxiv. 18.

Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.—Ps. ciii. 13–14.

O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.—ISA. xxxiii. 2.

The LORD gave, and the LORD hath taken away; blessed be the name of the Lord.—JOB i. 21.

FOR A CHILD.

And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and stood* beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he

hearkened not unto our voice : how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered together, David perceived that the child was dead: and David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the LORD, and worshipped : then he came to his own house; and when he required they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who knoweth whether the LORD will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring it back again? I shall go to him, but he shall not return to me.—2 SAM. xii. 15–23.

Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.—MARK x. 14–16.

He shall gather the lambs in his arm, and carry them in his bosom.—ISA. xl. 11.

They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat.—REV. vii. 16.

And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more. —REV. xxi. 4.

Wherefore comfort one another with these words. —1 THESS. iv. 18.

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.—HEB. xii. 5–6.

Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.—HEB. xii. 9–11.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—2 COR. i. 3–4.

FOR A CHILD.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
—PROV. xxvii. 1.

Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of *that which is* high, and terrors *shall be* in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it.—Ecc. xii. 1–7.

Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.—James iv. 13–14.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to
everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
—Ps. ciii. 15–18.
The LORD is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.—Ps. ciii. 8–14.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the

bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.—LUKE vii. 11–15.

Jesus Christ *is* the same yesterday and to-day, *yea* and for ever.—HEB. xiii. 8.

He is our peace.—EPH. ii. 14.

And turneth the shadow of death into the morning.
—AMOS v. 8.

He will be our guide *even* unto death.—Ps. xlviii. 14.

For so he giveth unto his beloved sleep.—Ps. cxxvii. 2.

II. FOR THE AGED.

And Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.—GEN. xxv. 8–10.

And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days.—GEN. xxxv. 29.

So Job died, being old and full of days.—JOB xlii. 17.

Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.—GEN. xv. 15.

Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.—
JOB v. 26.

The hoary head is a crown of glory,
It shall be found in the way of righteousness.—
PROV. xvi. 31.

Even to old age I am he, and even to hoar hairs will I carry *you*: I have made, and I will bear; yea, I will carry, and will deliver.—ISA. xlvi. 4.

Thine eyes shall see the king in his beauty: they shall behold a far stretching land.—ISA. xxxiii. 17.

Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age.—ZECH. viii. 4.

And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever.—ISA. xxxii. 17.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale *that is told*
The days of our years are threescore years and ten,

Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O LORD; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.—Ps. xc.

III. GOD'S COMFORT.

Blessed are they that mourn: for they shall be comforted.—MATT. v. 4.

Comfort ye, comfort ye my people, saith your God.—ISA. xl. 1.

The spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the

brokenhearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.—ISA. lxi. 1–3.

Thus saith the LORD, thy redeemer, the Holy One of Israel: I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.—ISA. xlviii. 17.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.—EZEK. xx. 37.

And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.—DEUT. viii. 5.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God.—ZECH. xiii. 9.

Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

For I am the LORD thy God, the Holy One of Israel, thy saviour.—ISA. xliii. 1–3.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the LORD that hath mercy on thee.—ISA. liv. 7–8, 10.

Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—ISA. xli. 10.

I will in no wise fail thee, neither will I in any wise forsake thee.—HEB. xiii. 5.

As many as I love, I reprove and chasten.—REV. iii. 19.

And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.—JOHN xvi. 22.

My grace is sufficient for thee: for *my* power is made perfect in weakness.—2 COR. xii. 9.

I, even I, am he that comforteth you.—ISA. li. 12.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.—JOHN xvi. 33.

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. —JOHN xiv. 27.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—JOHN xi. 25–26.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore and bindeth up;
He woundeth, and his hands make whole.
He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.—JOB v. 17–19.

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.—ROM. viii. 35, 37.

Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—2 COR. i. 3–4.

IV. SOVEREIGNTY.

Be still, and know that I am God.—Ps. xlvi. 10.

He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?—DAN. iv. 35.

Who hath directed the spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. To whom then will ye liken God? or what likeness will ye compare unto him? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.—ISA. xl. 13–15, 18, 22.

In whose hand is the soul of every living thing,
And the breath of all mankind.—JOB xii. 10.

The bows of the mighty men are broken,
And they that stumbled are girded with strength.
The LORD killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The LORD maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
For the pillars of the earth are the LORD'S,
And he hath set the world upon them.
He will keep the feet of his holy ones.—1 SAM. ii. 4, 6–9.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.—PS. xc. 2–3.

Thy righteousness is like the mountains of God;
Thy judgments are a great deep.—PS. xxxvi. 6.

The LORD reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment are the foundation of his throne.—Ps. xcvii. 1–2.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen.—ROM. xi. 33–36.

Trust ye in the LORD for ever: for in the LORD JEHOVAH is an everlasting rock (a rock of ages).—ISA. xxvi. 4.

The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be condemned.—Ps. xxxiv. 22.

The name of the LORD is a strong tower:
The righteous runneth into it, and is safe.—PROV. xviii. 10.

In the fear of the LORD is strong confidence:
And his children shall have a place of refuge.—PROV. xiv. 26.

Hast thou not known? hast thou not heard? the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint

and be weary, and the young men shall utterly fail: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—ISA. xl. 28–31.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.—Ps. xxiii. 4

Blessed are all they that put their trust in him.—Ps. ii. 12.

V. MORTALITY.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,

Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale *that is told.*
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O LORD; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.—Ps. xc.

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.—JOB xiv. 1–2.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.—Ps. ciii. 15–16.
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow.)—Job viii. 9.
My days are swifter than a weaver's shuttle.—Job vii. 6.
Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that swoopeth on the prey.—Job ix. 25–26.
My days are like a shadow that declineth.—Ps. cii. 11.
Lord, what is man, that thou takest knowledge of him?
Or the son of man, that thou makest account of him?
Man is like to vanity:
His days are as a shadow that passeth away.—Ps. cxliv. 3–4.

The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.—Isa. xl. 6–8.

Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are

a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.—JAS. iv. 13–15.

There is no man that hath power over the spirit to retain the spirit: neither hath he power over the day of death; and there is no discharge in *that* war. —Ecc. viii. 8.

LORD, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days *as* handbreadths;
And mine age is as nothing before thee:
Surely every man at his best estate is altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches*, and knoweth not who shall gather them.
And now, Lord, what wait I for?
My hope is in thee.—Ps. xxxix. 4–7.
Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation.
God is unto us a God of deliverances:
And unto JEHOVAH the Lord belong the issues from death.—Ps. lxviii. 19–20.
Let me die the death of the righteous,
And let my last end be like his!—NUMB. xxiii. 10.

For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 THESS. iv. 14.

VI. CHASTENING.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be

partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.—HEB. xii. 1–11.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer. For this is *as* the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the LORD that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colours, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones.—ISA. liv. 7–12.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?

These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And *why* art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the health of his countenance.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the day-time,
And in the night his song shall be with me,
Even a prayer unto the God of my life.—Ps. xlii. 1–5, 7–8.
Will the Lord cast off for ever?
And will he be favorable no more?
Is his mercy clean gone for ever?
Doth his promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?
And I said, This is my infirmity;
But I will remember the years of the right hand of the Most High.
I will make mention of the deeds of the LORD;
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.—Ps. lxxvii. 7–12.
Cause me to hear thy lovingkindness in the morning;

For in thee do I trust:
Cause me to know the way wherein I should walk
For I lift up my soul unto thee.
Deliver me, O LORD, from mine enemies:
I flee unto thee to hide me.
Teach me to do thy will; for thou art my God:
Thy spirit is good; lead me in the land of uprightness.
Quicken me, O LORD, for thy name's sake:
In thy righteousness bring my soul out of trouble.
Ps. cxliii. 8–11.

Blessed is the man whom thou chastenest.—Ps. xciv. 12.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.—JOB v. 17–19.

VII. GODLY SORROW.

Godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death.—2 COR. vii. 10.

And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts

through the Holy Ghost which was given unto us. —ROM. v. 3–5.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. —2 COR. iv. 16–18.

Before I was afflicted I went astray;
But now I observe thy word.
It is good for me that I have been afflicted;
That I might learn thy statutes.—Ps. cxix. 67, 71.

When he slew them, then they inquired after him:
And they returned and sought God early.
And they remembered that God was their rock,
And the Most High God their redeemer.—Ps. lxxviii. 34–35.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.—1 PET. iv. 12–13.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—ROM. viii. 38–39.

VIII. TRUST.

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.—Ps. xlvi. 1–3.
He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O LORD, art my refuge!—Ps. xci. 1–9.

Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven *but thee?*
And there is none upon earth that I desire beside thee.
My flesh and my heart faileth :
But God is the strength of my heart and my portion for ever.—Ps. lxxiii. 24–26.

For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. i. 12.
For in the day of trouble he shall keep me secretly in his pavilion :
In the covert of his tabernacle shall he hide me :
He shall lift me up upon a rock.—Ps. xxvii. 5.
Though I walk in the midst of trouble, thou wilt revive me.—Ps. cxxxviii. 7.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil ; for thou art with me ;
Thy rod and thy staff, they comfort me.—Ps. xxiii. 4.
As for me, I shall behold thy face in righteousness :
I shall be satisfied, when I awake, with thy likeness.—Ps. xvii. 15.
I know that my redeemer liveth,
And that he shall stand up at the last upon the earth :
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God.—Job xix. 25–26.

For to me to live is Christ, and to die is gain. But I am in a strait betwixt the two, having the desire to depart and be with Christ ; for it is very far better.—Phil. i. 21, 23.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.—2 Cor. v. 1, 6–8.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.—Rom. viii. 18.

Bless the LORD, O my soul;
And all that is within me, *bless* his holy name.
Bless the LORD, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
He will not always chide;
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.

For he knoweth our frame;
He remembereth that we are dust.—Ps. ciii. 1-4, 9-14.

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD for ever.
—Ps. xxiii.

IX. RESURRECTION.

For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living.—ROM. xiv. 9.

Jesus saith unto Martha, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus

said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.—JOHN xi. 23–26.

For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life: and I will raise him up at the last day.—JOHN vi. 40.

Why is it judged incredible with you, if God doth raise the dead?—ACTS xxvi. 8.

Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. So also is the resurrection of the dead.—1 COR. xv. 36–38, 42.

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.—PHIL. iii. 20–21.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede

them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 THESS. iv. 13–18.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.—REV. xx. 4–6.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are

not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased

him, and to each seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall

be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.—1 COR. xv. 12–58.

X. HEAVEN—THE PLACE.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.—JOHN xiv. 1–3.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne

saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels. And the twelve gates *were* twelve pearls; each one of the several gates was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): And they shall bring the glory and the honor of the nations into it. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.—REV. xxi. 1-4, 10-12, 21-27.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the

tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.—REV. xxii. 1–2.

HEAVEN—THE WORSHIP.

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, for ever and ever.—REV. v. 11–13.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell

before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto God for ever and ever. Amen. —REV. vii. 9–13.

HEAVEN—THE REWARD.

And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.—REV. xiv. 13.

And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. —MATT. xxv. 20–23.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—DAN. xii. 3.

And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—REV. xxi. 3–7.

And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and

God shall wipe away every tear from their eyes.—REV. vii. 13–17.

And they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.—REV. xxii. 4–5.

[In addition to the above Scripture Selections for Funeral Service, it is recommended that the minister consult the selections arranged for "The House of Mourning." Many of these will be found of rare adaptation.]

INFANT BAPTISM.

"*Infants descending from their parents, either both or but one of them, professing faith in Christ, and obedience to Him, are, in that respect, within the covenant, and are to be baptized.*"—Larger Catechism. Ans. 166.

"*Baptism is not to be unnecessarily delayed; nor to be administered by any private person.*"—Directory for Worship. Ch. vii. 1.

"*It is usually to be administered in the church in the presence of the congregation.*"—Directory for Worship. Ch. vii. 2.

FORM FOR INFANT-BAPTISM.

While the child is being brought to the font, the minister may say:

And they brought unto him also their babes, that he should touch them; but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—LUKE xviii. 15–16.

For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.—MATT. xviii. 10.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. —MATT. xviii. 14.

When the parents and child have taken their appropriate place, the minister shall say:

Let us pray.

Blessed Jesus, thou hast encouraged us to bring our babes to thee; for thou hast said, Of such is the kingdom of heaven. We beseech thee take up this child in the arms of thy power and grace, put thy hands upon it, and bless it. May it be a vessel of honor sanctified, and meet for the Master's use, and owned as one of thine in the day when thou makest up thy jewels. Amen.

Here the minister shall address the parents, saying:

DEARLY BELOVED: In thus presenting your child for baptism, you renew your profession of faith in Christianity, and your hearty acceptance and adoption of it as the religion of your household.

You confess that this child has inherited a depraved nature, and that thus *he* [or *she*, and so elsewhere] needs the renewing and sanctifying influence of the Holy Spirit, of which the water of baptism is the scriptural emblem.

You do here and now, in this solemn and precious rite, publicly express that faith of your hearts, in which you have already given this child to God; and you acknowledge God's right to take *him* from you when He pleases, and to employ *him* as He pleases in His service and to His glory.

You do promise to pray with, and for, this child, to instruct *him* diligently in the doctrines and duties of Christianity, and to do what in you lies to bring *him* up in the nurture and admonition of the Lord.

This you do, humbly hoping that you are Christ's, and therefore Abraham's seed and heirs, according to the promise, and on this scriptural ground believing that the God of Abraham will be your God, and the God of your children after you.

Do you thus believe and promise?

Here the parents shall audibly answer:

I do.

Then the minister [taking the child in his arms or not, according to the wish of parents], dipping his hand in water and then placing his hand upon the child's head, and using the full GIVEN *name of the child, shall say:*

M—— N——, child of the covenant, I baptize thee into the name of the Father and of the Son and of the Holy Ghost. AMEN.

Let us pray.

O thou Almighty and most gracious God, who hast consented to enter into covenant with thy people, and who hast granted us the spirit of adoption, whereby we call thee Our Father, we joyfully present to thee this dear treasure of the Christian household, a living sacrifice, which we desire may be holy and acceptable. It is a child of the covenant, born unto thee, born in thy house. Write thou this new baptismal name in the Lamb's book of life. Own it graciously evermore in the covenant of thy love. Help these parents to keep the solemn and tender vows they have taken. And may this child grow like the Child Jesus, wax strong in spirit, be filled with grace and wisdom, and prove a beautiful plant in the household garden, and a joy to these parents forever.

Pour thy Spirit, we beseech thee, upon all our offspring, that they may grow up as willows by the water-courses, and may come to subscribe with their own hands unto the Lord, and to surname themselves by the name of Israel.

This we humbly ask in the name of thy beloved Son, who has taught us that it is not the will of our Father in heaven that one of these little ones should perish. AMEN.

FORM FOR RECEPTION TO THE LORD'S SUPPER.

I. RECEPTION OF PERSONS BAPTIZED IN THEIR INFANCY.*

The following persons "born within the pale of the visible Church" and in their infancy dedicated to God in baptism, having been examined and approved by the Session as to their knowledge and Christian experience, will now present themselves as their names are called, publicly to confirm their baptismal obligations.

Here the names shall be read by the minister, and when the candidates have presented themselves, the minister shall say:

BELOVED:—Grace be unto you and peace from God our Father and from the Lord Jesus Christ. This is the word of faith which we preach: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

By virtue of your connection with the visible Church through believing parents, you received the sacrament of baptism in infancy, according to

* When they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper. (Directory for Worship, ch. ix.)

Scriptural warrant. You have been instructed in the Scriptures of the Old and New Testaments. You have been taught to abhor sin, to fear God, and obey the Lord Jesus Christ.

As children of the covenant you do now humbly trust that you have been chosen of God to salvation through sanctification of the Spirit and belief of the truth, and you regard it to be your duty and privilege to come to the Lord's Supper?

Here each shall audibly answer:

I do.

Then the minister shall say:

We thankfully recognize the seal of God thus set to His promise, which is unto us and to our children. We rejoice in your obedience to our common Master, who said to His disciples, "This do in remembrance of me." We welcome you to the table of the Lord. Henceforth, let your manner of life be worthy of the Gospel of Christ; and may you adorn the doctrine of God our Saviour in all things.

II. RECEPTION OF PERSONS TO BE BAPTIZED ON PUBLIC PROFESSION OF THEIR FAITH.*

ADULT BAPTISM.

The following persons, having given satisfaction with respect to their knowledge and Christian ex-

*When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized. (Directory for Worship, ch. ix. 4.)

perience and having been received into the church by the Session, are now to make a public profession of their faith, and thereupon to be baptized.

Here the candidates will come forward, as their names are called, and having presented themselves the minister shall say:

BELOVED IN THE LORD:—In accordance with our Saviour's words, "Whosoever shall confess Me before men, him will I confess also before my Father which is in heaven;"—you here and now, confessing and repenting of your sins, and trusting that they are pardoned solely through the atoning sacrifice of Jesus Christ our Lord, do publicly profess your faith in Jesus Christ and your acceptance of Him as your Saviour and King, whose life is your supreme example, whose death is your only ground of hope, whose commandment is your supreme law, and whose perpetual and prevailing intercession is your evermore blessed assurance of salvation to the uttermost.

Henceforth avoiding that worldly conformity which is forbidden in the Scriptures, and seeking fellowship with the people of God, you do engage to keep covenant with them, and with Him, in the faithful and diligent observance of all the commandments and ordinances of our Lord and Saviour Jesus Christ.

Do you thus believe and promise?

Here each shall audibly answer:

I do.

Here baptism shall be administered. The minister, dipping his hand in water, and then placing his hand on the head of the candidate for baptism, and using the full GIVEN *name of the candidate, shall say:*

M—— N——, believer in Jesus, I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Let us pray.

Most holy and gracious God, thou hast heard this public confession of faith. We trust it is the answer of a true heart. Thou hast witnessed this outward seal of baptism, given in thy triune name, Father, Son and Holy Ghost. We trust it marks an inward washing of regeneration already wrought by thy Spirit. In this holy sacramental hour may there be a solemn setting apart of heart and life to thy service forevermore. And as these, that have now publicly confessed their faith, henceforth wear the sacramental seal and badge of discipleship, wilt thou by thy transforming grace make them living and loving epistles of Christ, known and read of all men. May they love the peace of thy church, and find in thy courts a goodly fellowship, and in the keeping of thy commandments a great reward. Let thy statutes be their songs in the house of their pilgrimage: and let thy testimonies, which they have taken as a heritage for ever, be always the rejoicing of their hearts. We ask it in Jesus' name. AMEN.

III. RECEPTION OF PERSONS COMING BY CERTIFICATE.

The following persons have presented letters of dismission and recommendation to this Church, which have been accepted by the Session. They will rise in their places as their names are called.

Here the minister shall read the names of those uniting by letter, and when they have risen in the presence of the congregation, the minister shall say:

DEARLY BELOVED:—Having heretofore made a public profession of your faith, and having been commended to us by the respective churches of which you were members, you do now cordially acknowledge your special relations to this Church, desiring in all things to walk worthy the vocation wherewith we are called.

IV. WELCOME BY THE CHURCH.

Here all the members of the Church will rise, to welcome all that have presented themselves, either on profession or by letter, and the minister shall say:

We, the officers and members of this Church, earnestly welcome you to our communion, to share with us the labors and privileges, the trials and the rewards, of Christian discipleship.

Let us together "confess that we are pilgrims on the earth," and "declare plainly that we seek a country;" "looking for the blessed hope, and ap-

pearing of the glory of our great God and Saviour Jesus Christ."

"We are persuaded of you things that accompany salvation." Living and dying may you be the Lord's; and at last, may you and we, faithful unto death, and more than conquerors through Him that loved us, stand holy and unreprovable in His sight to the praise of the glory of His grace, being entered into that blessed heavenly fellowship, where our communion shall be forever perfect and our joy forever full.

Here may be sung this stanza:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"The Lord bless you and keep you. The Lord make his face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace."

"Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish, in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. AMEN."

SUMMARY OF PRESBYTERIAN DOCTRINE.

The doctrines of the Presbyterian Church are set forth in the Confession of Faith, as also in the Larger and Shorter Catechism. The sincere reception and adoption of this Confession of Faith, "*as containing the system of doctrine taught in the Scriptures*," is demanded of all ministers and ruling-elders.

But of Church members it is only required *that they give credible evidence of faith in the Lord Jesus Christ*, the faith proving itself in penitence for sin, and obedience to the commandments. To demand public assent to an extended creed from those uniting with the visible Church is not according to the letter or the spirit of Presbytertian law.

It would seem to be fitting, however, that there should be occasionally set forth a brief summary of the chief doctrines of the faith held by the Church. It is, therefore, suggested that the following, or a like statement, of the principal doctrines of the Confession of Faith, be publicly read in connection with the reception of new members to the fellowship of the Church, and the administration of the Lord's Supper.

SUMMARY OF DOCTRINE HELD BY THE PRESBYTERIAN CHURCH.

I. ONE GOD; infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth, subsisting in mysterious and eternal trinity—Father, Son and Holy Ghost.

II. ONE WORD; the Scriptures of the Old and New Testaments, all given by inspiration of God, and our only infallible rule of faith and practice.

III. ONE CONDEMNATION; there being no difference, for all have sinned and come short of the glory of God, because the carnal mind is enmity against God.

IV. ONE SAVIOUR; the Lord Jesus Christ, God manifest in the flesh, the power unto salvation from sin and endless death, by atoning expiatory sacrifice, through faith.

V. ONE ATONEMENT FOR SIN; made by Jesus Christ in his obedience unto death, sufficient for all, adapted to all, taking every legal obstacle out of the way of all, and on these grounds to be offered to all.

VI. ONE SPIRIT; God, the Holy Ghost, through whose sovereign agency in regeneration, the soul, dead in sin, is made alive in Christ, and through whose sovereign agency in sanctification, the soul is changed more and more into the divine image from glory to glory.

VII. ONE LIFE; the life hid with Christ in God —the life eternal; begun when a sinner believes, and assured forever thereafter by the effectual and sovereign grace of God; so that once given this eternal life, no believer shall ever perish.

VIII. ONE CHURCH; which is Christ's body, all the members of which, God hath from the beginning chosen to salvation through sanctification of the Spirit and belief of the Truth.

IX. TWO SACRAMENTS, and only two, as ordained

by Christ—Baptism and the Lord's Supper. Baptism being a sacrament wherein we have "sign and seal of ingrafting into Christ, of remission of sins by His blood, and regeneration by His spirit;" and the Lord's Supper being a sacrament wherein "the Lord's death is showed forth," and the worthy receivers are, by faith, "made partakers of his body and blood, to their spiritual nourishment and growth in grace."

X. ONE JUDGMENT; when the dead, small and great shall stand before God, and every man shall be judged according to his works; and the wicked shall go away into everlasting punishment, but the righteous into life eternal.

NOTES CONCERNING THE LORD'S SUPPER.

"Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His church unto the end of the world; for the perpetual remembrance of the sacrifice of Himself in His death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him and with each other, as members of His mystical body." Conf. of Faith, chap. xxix., 1.

The Presbyterian Church, recognizing all true disciples of Jesus Christ as brethren, does not deny the right to this sacramental table of any who call Jesus Lord, and have life in Him "through faith in His blood," and prove the possession of that life by practical obedience. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. x., 16.

Therefore, "such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God, and, renouncing their sins, are determined to lead a holy and godly life," are invited to this Supper of the Lord.

"The profane, the ignorant, and the scandalous, and those that secretly indulge themselves in any known sin, are not to approach the holy table." Directory for Worship, chap. viii., 4.

"One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity; in which case (because promises are made and this sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened." Larger Catechism, Ans. 172.

FORM FOR ADMINISTRATION OF THE LORD'S SUPPER.

If the communion shall immediately follow a preaching service, the minister, at the close of the sermon, and after the reception of new members, shall give opportunity, to those who may so desire, to withdraw from the service. But a cordial invitation should be extended to all to remain. Perhaps the least disturbance would arise by having those who wish to withdraw, pass from the church during the singing of the hymn. But this termination of the precedent general public service may be more distinctly marked by the benediction.

If the administration of the communion shall be a distinct service, it may be introduced after the usual manner of public service, by an invocation, the singing of a hymn, the reading of Scripture, and the offering of prayer. After which the service shall proceed as at the close of the sermon.

After the public recognition and reception of any who may for the first time come to the Lord's table (the form for which is elsewhere given, pp. 78–83), the congregation shall unite in singing an appropriate sacramental hymn.

During, or at the close of, the singing of this hymn, the minister shall pass from the pulpit to the communion-table, and the elders shall come forward and take their seats on either side of him. Then the minister shall say:

Hear the words of the Institution of this Holy Supper of our Lord, as they are given by the Apostle Paul:

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the

night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 COR. xi. 23–26.

Here the minister shall make a brief address, if further word of counsel or comfort be thought desirable; setting forth the nature of the feast, as a memorial feast—"this do in remembrance of me;" or, a sacramental feast—"this is my blood of the covenant;" or, a feast of appropriation—"take, eat, this is my body;" or, a feast of testimony—"ye proclaim the Lord's death till he come;" or, a feast of communion—"the cup of blessing which we bless, is it not a communion of the blood of Christ? the bread which we break, is it not a communion of the body of Christ?" And thus, or in some like manner, it may be shown that this Holy Supper of our Lord "is of inestimable benefit, to strengthen his people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith, and holy resolution; and to beget peace of conscience, and comfortable hopes of eternal life."

Then the minister shall extend invitation to the Lord's Supper, saying:

All who, "sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God," and who are duly instructed in gospel doctrine so as "to discern the Lord's body," and who "desire to renounce

their sins, and are determined to lead a holy and godly life," are invited to partake of this supper.*

Here the congregation may audibly repeat with the minister the Apostles' Creed.

I believe in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Then the minister shall offer the prayer of consecration, setting the elements of bread and wine apart from a common to a sacred use. The prayer here following, as also prayer elsewhere found in this book, is not intended as a fixed form for rigid observance, but as simply suggestive, and a possible help to devotional expression.

O thou ever-blessed God, our divine Master and King, we are again met in thy banqueting house with thy banner of love over us. Thou hast called us once more to thy sacramental supper. We are

*See Directory for Worship, Ch. viii. 4.

invited to come and eat of wisdom's bread, and drink of the wine that she has mingled. Give us to hunger and thirst after righteousness.

We acknowledge ourselves utterly unworthy of being invited to communion with thee at thy holy table, where are spread the memorials of thy love and sacrifice. We deserve not the crumbs that may fall from thy table; yet thou hast called us to eat the children's bread. But thou hast taken us into covenant with thee; for we are thy baptized ones, set apart for thee, and sealed to be thine. And we would not question the ways of thy grace. Forgive us, Lord, for all our past offences, and bless us now with thy pardon and thy peace.

We do thank thee for the institution of this blessed ordinance, this precious legacy and token of thy love. And that we may not come unworthily to this sacred memorial feast, we beseech thee, O thou Holy Spirit of God, lead us into a more intimate and experimental acquaintance with Jesus Christ and him crucified—with Jesus Christ and him glorified; that, knowing him and the power of his resurrection, and the fellowship of his sufferings, we may both discern the Lord's body and show the Lord's death.

O let the great gospel doctrine of Christ's dying to save sinners, which is represented in this ordinance, be both nourishing and refreshing to us; be both our strength and our song; the spring of our holiness and our joy. Seal to us, O thou Lamb of God, who art at once the Lord and the victim of this sacrificial feast—seal to us these symbols of

thy body and thy blood, as they are now set apart to sacred use.

Let this cup of blessing which we bless, be the communion of the blood of Christ; let this bread which we break, be the communion of the body of Christ; and enable us herein to show the Lord's death till he come. Let Christ's flesh be meat indeed to us, and his blood drink indeed. And give us so by faith to eat his flesh and drink his blood, that he may dwell in us, and we in him, that we may live by him.

Awake, O north wind, and come, thou south, and blow upon our garden, that the spices thereof may flow forth; and then let our Beloved come into his garden and eat his pleasant fruits, so that each of us may be able to say, in the fullness of a humble, yet trustful and confident, love, My Beloved is mine, and I am his. We ask it in Jesus' name. AMEN.

The bread and the wine being thus set apart by prayer, the minister shall take the bread, and say:

Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples, as I, ministering in his name, give this bread unto you, saying [*here the bread is to be handed to the elders*], Take, eat: this is my body, which is for you: this do, in remembrance of me.

Then the elders shall proceed in the orderly distribution of the bread to the people, the minister himself receiving the bread of one of the officers and communicating at such time as may appear to him most convenient.

During the distribution of both the bread and the wine, it would seem most fit to leave the communicants, each in undisturbed, personal, silent communion with the Lord.

After the elders have returned from distributing the bread, the minister should ask any who may have been passed by in the distribution to manifest it by the uplifted hand, or by rising.

Then the minister should take the bread and pass it to each of the elders for their participation, saying:

The body of the Lord Jesus, which is for you. This do in remembrance of him.

After all have thus partaken of the bread, the minister shall take the cup, and say:

After the same manner, our Saviour also took the cup: and, having given thanks, as hath been done in his name, he gave it to the disciples: saying [*here the cup is to be handed to the elders*], This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. And the Apostle added, For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come.

Then the elders shall proceed with the distribution of the cup after the same order as with the bread, until minister, people, and elders have all drank of it.

Then the minister is to pray and give thanks to God "for his rich mercy and invaluable goodness, vouchsafed to them in the sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit, to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they have received, that no man take their crown; that their conversation may be as becometh the gospel; that

they may bear about with them, continually, the dying of the Lord Jesus; that the life also of Jesus may be manifested in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify their Father who is in heaven."

Then the offering in behalf of the poor shall be made; after which shall be sung a hymn, such as "Rock of Ages."

Then the minister shall pronounce the following, or some other gospel benediction:

Now the God of peace, who brought again from the dead the great Shepherd of the sheep, with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ: to whom be the glory for ever and ever. Amen.

FORM FOR THE ORGANIZATION OF A CHURCH.

"*A particular church consists of a number of professing Christians with their offspring voluntarily associated together for divine worship and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government.*"—Form of Government, Ch. ii. 4.

While such an organization undoubtedly can be effected without the agency of a Presbytery, it is, nevertheless, exceedingly desirable that it be secured under Presbyterial direction, by a Committee of Presbytery duly appointed for the purpose, so that everything may be done "decently and in order."

"*This organization ought always to be made by application to the Presbytery within the bounds of which the church to be organized is found, unless this be exceedingly inconvenient, in which case it may be done by a duly authorized missionary, or a neighboring minister of the gospel.*"—General Assembly, 1831.

At a preliminary meeting of those wishing to be formed into a church organization, presided over by a minister of the Committee of Presbytery duly appointed for the purpose, or by a duly authorized neighboring minister, *certificates* should be received from those who are dismissed from other churches, and *examination* should be had of those desiring to unite with the new church on profession of faith. The certificates having been found in order, and the examination having been sustained, the applicants for membership in the new church are to be notified of their acceptance, and asked to appear at the public service, that the church may be duly constituted.

At the service of organization it is appropriate that a sermon should be preached. The minister conducting the exercises should then state the purpose of the meeting, the action already had and the responsibility and solemnity of the step now to be taken in formally constituting a church of the Lord Jesus Christ.

Then the applicants approved for membership in the new church shall rise in their places as their names are called, and be addressed as follows:

Do you whose names have just now been read publicly declare that you desire to be organized as a Church of Jesus Christ, for the glory of God and for the benefit of yourselves and your children and your fellow-men?

To this, and each of the following questions, the applicants shall unitedly and audibly answer:

We do.

Do you approve and adopt "The Form of Government," "The Book of Discipline" and "The Directory of Worship" of the Presbyterian Church in the United States of America, and desire to be regulated thereby?

We do.

Do you recognize the Confession of Faith and the Larger and Shorter Catechisms as containing the system of scriptural doctrine held by the Presbyterian Church, taught in her pulpits and sincerely received and adopted by every minister and elder in her communion?

We do.

Do you promise to yield all due obedience in the Lord to those who shall be set as office-bearers

in this Church, and to seek the peace, purity and prosperity of the Church?

We do.

Do you desire to be known as the ——— Presbyterian Church of ———?

We do.

Here those applicants, if any, who were received on profession of faith, and who had not been baptized in infancy, shall come forward as their names are called, and shall receive the sacrament of baptism. (See p. 79.)

Then the Minister shall say:

Having thus publicly avowed your desire to be organized as a Church of Christ, and having given your assent to Presbyterian order, and pledged your obedience to Presbyterian law, I, therefore, in the name of our Lord Jesus Christ, the great Head of the Church (and by the authority of the Presbytery of ———*) do pronounce and declare that you are now regularly organized as the ——— Presbyterian Church of ———.

In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Here the minister shall offer the prayer of organization, and invoke the blessing of God upon the infant Church.

If now it shall be determined to proceed at once to the election of Elders and Deacons, nominations may be formally made, and the election proceed by ballot, only those being allowed to vote who have been constituted members of the new Church.

Those elected, upon signifying their consent to serve, shall come before the Church, and the minister shall proceed to ordain them to their respective offices, according to

* This clause to be added if the action is under Presbyterial direction.

the direction of the Form of Government (ch. xiii.) and in the order of ordination for elders and deacons, given in this book, pp. 100–111.

In conclusion the minister shall say :

It is most fitting that this beginning of a goodly and godly fellowship should be marked by some outward expression. Therefore, after the benediction is pronounced, let all the members of the Church cordially take each other by the hand, and come forward to give to each of the newly-elected officers the right hand in token of hearty reception and regard.

Here shall be pronounced the Apostolic benediction.

FORM FOR ORDINATION OF ELDERS.

The newly-elected elders will come forward as their names are read by the minister; and when they have taken their places in front of the pulpit, the minister shall say:

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.—Ps. xxiv. 3, 4.

DEARLY BELOVED:—Having been chosen to the office of Ruling Elder by the voice of this Church, it is made my duty, as the first step in the service of ordination, "to set forth in a concise manner the warrant and nature of the office, together with the character to be sustained and the duties to be fulfilled."

"Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers."

The warrant for the office is the record of the Scriptures, making it manifest that elders were "ordained in every church."

It is an office of *government*, to which is very largely entrusted the order and discipline of the church of God. This involves the reception of church members, the regulation of the worship, the prevention, so far as possible, of the profana-

tion of the sacraments, the guardianship of doctrine, the due dealing with those who deserve censure, and the restoration of these, when penitent, to the household of faith.

It is an office of *spiritual oversight*, involving tender and constant concern for every interest of the church: a faithful and prayerful taking heed to all the flock, by watch and care and guidance.

It is an office of *example*—the elders being charged to take heed to themselves, as "examples to the flock," in all godly walk and conversation.

And now, dearly beloved, in this further service of ordination, according to the usage of the Presbyterian Church,* it is appointed that you give answer to the following questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian church in these United States?

4. Do you accept the office of ruling elder in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the church?

* Form of Government, ch. 13, sec. 4.

The elders-elect shall audibly answer these questions, saying in each instance:

I do.

The minister shall now address the members of the Church, saying:

Do you, the members of this Church, acknowledge and receive these brethren as ruling elders, and do you promise to yield them all that honor, encouragement and obedience in the Lord, to which their office, according to the Word of God and the constitution of this Church, entitles them?

The members of the Church shall answer by holding up their right hands.

Here the elders-elect shall devoutly kneel, and the minister shall set them apart to the holy office, by prayer of ordination (and, if desired, by the imposition of hands), saying:

O Lord our God, King in Zion and Head of the Church, we beseech thee that thou will now set apart these, thy servants, by ordainment of thy Holy Spirit to the work to which they have been called by the voice of this people. Endue them plenteously with heavenly wisdom. May they be good men, full of the Holy Ghost and of faith, ruling in the fear of God and always speaking the things which become sound doctrine. Make them good examples to the believers in word, in conversation, in charity, in spirit, in faith and in purity. Fill them with a sense of both the responsibility and the privilege of their official stewardship. Let the arms of their hands be made strong by the hands of the Mighty One of Jacob. And when the

Chief Shepherd shall appear, may they receive a crown of life that fadeth not away. AMEN.

Here the minister shall say:

By the authority of the Lord Jesus Christ and according to the law of the Presbyterian Church, you have now been ordained to the office of Ruling Elder; and I hereby declare you duly constituted and set apart as Ruling Elders of this Church. May you faithfully keep the vows of ordination, and discharge with loving zeal and fidelity the duties of your sacred office. Amen.

I now charge you, in the name of the Lord Jesus, to take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood; and that you keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

I also charge you, dear people of God, to accept these elders, whom you have chosen to rule in this Church, in the spirit of affectionate obedience and trust. Esteem them very highly in love for their work's sake. And bear them on your hearts in daily prayer to God that they may be abundant in godly counsel, and fruitful in heavenly consolations, and tenderly faithful in the exercise of Christian discipline.

Let us pray.

O Lord God, most merciful and gracious, we thank thee for the new relationship that has been here established. Make it a blessing and a joy to

elders and people forevermore. Grant that these office-bearers may rule well, and with befitting sense of their high ordainment as called of God to this stewardship. And may the people count them worthy of double honor, and willingly submit themselves unto the godly admonition of these, thy servants, walking with them in all obedience and charity. Amen.

And now may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. And the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Where there is an existing Session, it is proper that the members of that body, at the close of the service, and in the face of the congregation, take the newly-ordained elder by the hand, saying in words to this purpose,—"We give you the right hand of fellowship, to take part of this office with us."

FORM OF REINSTALLATION OF ELDERS.

According to the decisions of the General Assembly, when a ruling elder has terminated his connection with the Session by removal to another Church, or by resignation, or when he is re-elected under the rotary system, he is to be reinstalled before he can regularly exercise the duties of his office.—(See Digest, pp. 347, 546, 547.)

The elders to be installed will come forward as their names are called.

DEARLY BELOVED:—Having heretofore been solemnly ordained to the office of ruling elder, you do now present yourselves to be reinstalled, in response to the voice of this church, calling you once more to the discharge of the active duties of said office.

It is an office of divine appointment, and to it, very largely, is entrusted the care of the Church of God. Beloved brethren, let me urge you to carry in your memories and hearts the solemn charge of the Apostle, "Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." And may you keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

According to the usage of the Presbyterian Church,* you will now give answer to the following questions:

* See Presbyterian Digest, p. 348.

Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?

Do you accept the office of ruling elder in this congregation and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity and purity of the Church?

Each elder-elect shall audibly anwer these questions, saying in each instance:

I do.

The minister shall now address the members of the Church, saying:

Do you, the members of this Church, receive these brethren as ruling elders, and do you promise to yield them all that honor, encouragement and obedience in the Lord, to which their office, according to the Word of God and constitution of this Church, entitles them?

The members of the Church shall answer by holding up their right hands.
Then the Minister shall say:

I hereby declare you to be reinstalled in the office of ruling elder, and now appointed to the active duties of that office in this particular Church. May you discharge these sacred duties with discriminating judgment and unflagging devotion.

Let us pray.

O Lord God, our heavenly Father, grant now thy special blessing to these brethren who here again have assumed the obligations of official

stewardship in thy Church. We thank thee for their past fidelity. And now that this people have been moved to put them again in trust of this holy office, may they study more than ever to show themselves approved unto God, workmen that need not be ashamed. Bind elders and people together in loving and reverent fellowship. And by the power of thy Holy Spirit, through this official trust, make this Church more and more fruitful in every good work to the glory of thy name in Christ Jesus. Amen.

FORM OF ORDINATION OF DEACONS.

The newly-elected deacons will come forward as their names are read by the minister, and when they have taken their places in front of the pulpit, the minister shall say:

In the inspired history of the early Church it is recorded that when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you, seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

This is our Scriptural warrant for setting men apart to the office of a Deacon in Christ's Church.

Dearly beloved brethren, as you have been chosen to this office by the members of this particular Church, in due form assembled and with

prayer for the guidance of the Holy Spirit, you will now, according to the usage of the Presbyterian Church,* give answer to the following questions:

1. "Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. "Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the Holy Scriptures?

3. "Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. "Do you accept the office of deacon in this congregation, and promise faithfully to perform all the duties thereof?

5. "Do you promise to study the peace, unity, and purity of the church?"

The deacons-elect shall audibly answer these questions, saying in each instance:

I do.

The minister shall now address the members of the Church, saying:

Do you, the members of this church, acknowledge and receive these brethren as deacons, and do you promise to yield them all that honor, encouragement and co-operation in the Lord, to which their office, according to the word of God and the constitution of this church, entitles them.

* Form of Government, Ch. 13, Sec. 4.

The members of the Church shall answer by holding up their right hands.

Here the Deacons-elect shall devoutly kneel, and the minister shall set them apart by prayer of ordination (and, if desired, by the laying on of hands), saying:

O thou blessed Lord Jesus, anointed to preach good tidings to the poor, and to set at liberty them that are bruised, set apart these thy servants, we beseech thee, by ordainment of thy Holy Spirit, to this same ministry of love and blessing to the poor of thy flock. Fill their hearts with something of that spirit by which thou wast prompted in thine infinite compassion to leave thy riches and become poor, that we, through thy poverty, might be rich. Give to these thy servants a prompt and hearty willingness to enter upon holy, self-denying service in behalf of those who suffer and are in want. And may they be called at last to the reward of those who shall be told by thee, "Inasmuch as ye ministered unto one of the least of my brethren, ye ministered unto me." This we ask in thy name and for thy sake, O thou gracious and condescending Lord, our Saviour. Amen.

By the authority of the Lord Jesus Christ, and according to the law of the Presbyterian Church, you have now been ordained to the office of Deacon; and I hereby declare you duly constituted and set apart as Deacons of this church. May you faithfully keep the vows of ordination and discharge, with wise discretion and sympathetic fidelity, the duties of your sacred office. Amen.

And now I charge you, brethren, ordained to be Deacons, study the Word to see what manner of men you ought to be. For the beloved apostle, writing by inspiration of God, declares that Deacons must be grave, not double-tongued, blameless, ruling their children and their own houses well, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. For they that have served well as Deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

And I also charge you, dear people of God, into whose service and ministry of love these brethren have entered, that you baptize this ministry to the poor with your daily prayers, that you supply it constantly and cheerfully with your liberal gifts, that you accept the offices of these brethren when needed with hearty appreciation and gratitude as from Christ himself. And may the blessing of God in abundant measure be vouchsafed to officers and people, through Jesus Christ. Amen.

FORM FOR LAYING OF A CORNER-STONE.

Frequently some public service is desired to mark the completion of the foundation of the house of God, and the laying of the corner-stone, upon which the superstructure is to be builded. Hence the submission of the following order of service.

The minister shall say:

We are met this day to lay the corner-stone of this church building. We thus mark the first stage in the progress of material construction. When we have carried the head-stone to its place with shoutings of Grace, grace unto it, we shall solemnly dedicate the completed temple to the service of Almighty God. The Church of the living God has but one true corner-stone—Jesus Christ—tried, precious and true.

Let us invoke the divine blessing.

O thou, Lord God Almighty, who didst direct the foundations of the holy temple to be laid by thy people Israel, and who didst inspire thy people with joy, so that they shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid, bow thy heavens, we beseech thee, and vouchsafe thy presence and thy blessing, that we, too, may be stirred with devout thanksgiving and joy because the foundation of this house of the Lord is laid. And may this service of prayer and praise, in connection with the

laying of the corner-stone of this new temple of worship, be acceptable in thy sight, O Lord, our strength and our Redeemer! Amen.

Here shall be sung by the entire people:

Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

Here shall be read by the secretary of the Board of Trustees, or by any one appointed for the purpose, a brief historical record of the Church.

Then the minister shall read the following Scripture:

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the order of David king of Israel. And they sang one to another in praising and giving thanks unto the Lord, *saying*, For he is good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of fathers' *houses*, the old men that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.—EZRA iii. 10–13.

Thus saith the Lord God, Behold, I lay in Zion

for a foundation a stone, a tried stone, a precious corner-*stone*, of sure foundation.—ISA. xxviii. 16.

Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

For you therefore which believe is the preciousness: but for such as disbelieve,
The stone which the builders rejected,
The same was made the head of the corner;
and,
A stone of stumbling, and a rock of offence.—1 PET. ii. 4–5, 7–8.

Here shall follow a brief address, in which may be set forth the significance of the service, as a declaration of faith in Jesus Christ, as the one only foundation of the Church; unto whom, coming, a living stone, all believing souls, as living stones, are built up a spiritual house, and in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.

Here may be sung the following, or some other hymn:

An earthly temple here we raise,
Lord God, our Saviour! to thy praise;
Oh, make thy gracious presence known
While now we lay its corner-stone.

Within the house thy servants rear
Deign by thy Spirit to appear;
On all its walls salvation write,
From corner-stone to topmost height.

And when this temple, "made with hands,"
Upon its firm foundation stands,

Oh, may we all with loving heart
In nobler building bear a part.

Where every polished stone shall be
A human soul won back to thee;
All resting upon Christ alone,
The chief and precious Corner-stone.

So when our toil is o'er at last,
All labor in both temples passed,
Oh, may it then by works be shown
That faith hath laid this corner-stone.

All things being now in readiness for the laying of the corner-stone, the minister shall distinctly announce the articles which have been placed in the box to be deposited in the stone.

These contents vary, but they commonly include a copy of the Bible, a historical record of the church and list of officers, a manual of the church, and some religious and secular papers.

Here the box shall be deposited, and the stone formally put in place, and the minister shall declare it duly laid.

Then shall be offered a prayer of dedication and thanksgiving.

Here shall be sung:

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth and sky and sea;
Holy, holy, holy, merciful and mighty—
God in three persons, blessed Trinity.

The benediction.

FORM FOR DEDICATION OF A CHURCH.

After the sermon the order of dedicatory service may be as follows:

THE "TE DEUM."

(To be read unitedly by minister and people standing.)

We praise Thee, O GOD; we acknowledge Thee to be the Lord. All the Earth doth worship Thee, the Father everlasting. To Thee all angels cry aloud;—the Heavens, and all the powers therein. To Thee Cherubim and Seraphim continually do cry;—"Holy! Holy! Holy! Lord God of Sabaöth; Heaven and Earth are full of the majesty of Thy glory!"

The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of Martyrs praise Thee. The Holy Church throughout all the world doth acknowledge Thee;—the FATHER of an infinite majesty;—Thine adorable, true and only SON;—also the HOLY GHOST, THE COMFORTER.

Thou art the KING OF GLORY, O CHRIST;—Thou art the Everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin. When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of

God, in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless Thine heritage; govern them and lift them up forever! Day by day we magnify Thee; and we worship Thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let Thy mercy be upon us, as our trust is in Thee. O LORD, IN THEE HAVE I TRUSTED; LET ME NEVER BE CONFOUNDED.

THE DOXOLOGY.

(To be sung by the people still standing.)

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son and Holy Ghost.

THE LORD'S PRAYER.

Our Father, which art in Heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done in Earth, as it is in Heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from Evil.

For Thine is the Kingdom, and the Power, and the Glory, forever. AMEN.

The congregation being seated, the minister will now read the following Scripture:

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, O LORD, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart: who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me. Now therefore, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day: that thine eyes may be open toward this house night and day, even toward the place whereof thou

hast said, My name shall be there: to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling place: and when thou hearest, forgive.—I KINGS viii. 22–30.

And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, that the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.—I KINGS ix. 1–3.

Here the keys of the house shall be formally transferred by the Chairman of the Building Committee to the legally constituted custodians of the property, the Chairman saying:

I hereby transfer to you, as Representative of the Board of Trust, the keys of this now completed building.

To which the response shall be:

I accept these keys in behalf of the legally constituted custodians of this building.

THE DEDICATION.

(To be said responsively, the people standing.)

Minister.—Blessing and glory and wisdom and

thanksgiving and honor and power and might be unto our God for ever and ever.

People.—Amen.

Minister.—Behold, the tabernacle of God is with men and He shall dwell with them.

People.—And they shall be His people, and God Himself shall be with them, and be their God.

Minister.—Lord, who shall sojourn in thy tabernacle?

People.—Who shall dwell in thy holy hill?

Minister.—He that walketh uprightly and worketh righteousness.

People.—And speaketh truth in his heart.

Minister.—Who shall ascend into the hill of the Lord?

People.—And who shall stand in the holy place?

Minister.—He that hath clean hands and a pure heart.

People.—Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.

Minister.—He shall receive a blessing from the Lord.

People.—And righteousness from the God of his salvation.

Minister.—Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors;

People.—And the King of Glory shall come in.

Minister.—Who is this King of Glory?

People.—The Lord of hosts, He is the King of Glory.

Minister.—But will God in very deed dwell on

the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which we have builded.

People.—Yet have respect, O Lord, unto the prayer which thy servants pray before thee this day, that thine eyes may be open towards this house night and day.

Minister.—Let the beauty of the Lord, our God, be upon us.

People.—And establish thou the work of our hands upon us; yea, the work of our hands, establish thou it.

Minister and People unitedly.—THIS HOUSE, WHICH WE HAVE BEEN PERMITTED TO BUILD THROUGH THE GRACIOUS FAVOR OF DIVINE PROVIDENCE, WE DO NOW SOLEMNLY DEDICATE TO THE WORSHIP AND SERVICE OF ALMIGHTY GOD, THE FATHER, THE SON, AND THE HOLY GHOST. AMEN.

Here shall be sung this word of praise:

Holy, holy, holy! Lord God almighty!
All thy works shall praise thy name in earth and sky and sea:
Holy, holy, holy! merciful and mighty,
God in three persons, blessed Trinity.

DEDICATORY PRAYER.

Holy, holy, holy, Lord God Almighty, which art and wast and art to come, Thou art the Father of lights in whom is no variableness, neither shadow of turning. Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands. Thou hast prepared thy throne in the

heavens, and it is a throne of glory high and lifted up, and before thee the seraphim cover their faces.

Yet blessed be thy holy name, O thou God of infinite majesty, though the heaven of heavens cannot contain thee, thou hast condescended to dwell with the children of men. Thy way, O God, is in the sanctuary. Of old thou didst command a house to be built for thy worship. And when it was finished thou didst say to thy servant, I have chosen and sanctified this house that my name may be there forever, and mine eyes and mine heart may be there perpetually. And thou didst make it the place of thy throne and the place of the soles of thy feet, and thy council chamber. So that strength and beauty were in thy sanctuary. And thy people counted a day in thy courts better than a thousand, and were glad when they said, Let us go into the house of the Lord. For the Lord is in his holy temple: let all the earth keep silence before him.

We rejoice, O God, that thou dost still write salvation upon the walls and praise upon the gates of the temples thy people build for thee. Though we no longer have the visible Shekinah, thou dost vouchsafe the invisible presence of the Holy Spirit. Though we no longer have the audible voice and the mystic sign of Urim and Thummim, yet we possess thy holy oracles and sure word of prophecy. We know that those who truly seek thee may find thee anywhere, in any wilderness or desert place. But thou hast commanded the assembling of ourselves together for worship. Thou hast ordained

that by the foolishness of preaching men should be saved. And thou hast given some very precious promises to them that are met together in thy name.

And so we bring thee this place of Assembly, this house that we have builded. We solemnly dedicate it to thee. We set it apart for thy worship—for the offering of prayer and thanksgiving; for the sacrifice of broken and contrite hearts; for the reading and hearing of thy holy Word; for the unfolding of the heavenly oracles; and for the administration of thine appointed sacraments. Bow thy heavens, O Lord, and come down, and make this house now and forever thy dwelling-place. Fill it with the glory of thy presence. Upon wall and window, upon lintel and door-post, upon pulpit and pew and organ, may there be written, Holiness to the Lord.

We beseech thee, O thou most merciful God, that thou wilt keep covenant with thy people as they assemble here for worship. Satisfy the souls that come hither hungering and thirsting after righteousness. Meet here the souls that would see Jesus. Welcome here the prodigals that have wandered in a dry and thirsty land where no water is, and that would come back to the Father's house, where there is bread enough and to spare. Here throw thy shields over those that are assaulted of Satan, and compass them about with songs of deliverance. Here spread thy table with the choicest bounties of thy grace—yea, with the bread and wine of the Kingdom of God—so that the hungry may be filled

with good things. Lord, teach transgressors thy ways, in this sanctuary, and let sinners be converted unto thee. Let the Word of God prevail to the pulling down of strongholds and the casting down imaginations and every high thing that is exalted against the knowledge of God. Open thou our eyes that we may behold wondrous things out of thy law. Order our steps in thy word. Write thy law in our hearts.

Give especially to thy servants who may here hold forth the Word of life, so to cry after knowledge and to lift up their voice for understanding, to seek for it as silver and to search for it as for hid treasure, that they may understand the fear of the Lord and find the knowledge of God. Make them mighty in the Scriptures, that they may be perfect, thoroughly furnished unto all good works. And may multitudes pass from the worship and communion of this earthly house to the heavenly fellowship of the house not made with hands, the City without foundation, whose builder and maker is God.

And unto the King eternal, incorruptible, invisible, the only God, be honor and glory, for ever and ever. Amen.

POETICAL SELECTIONS.

Often it happens that some rare bit of song or sacred lyric, by one of God's singers, fits into the need of an hour of sickness or sorrow, as if dropped out of heaven. Readily to command these deep and sweet thoughts of God that have been set in verse, is not always possible. That a minister of consolation may now and then be conveniened by finding in this little manual a few of these "voices of the earth," is the only reason why they are here.

LOOKING HEAVENWARD.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.

H. Bonar.

The land beyond the sea!
Sometimes across the strait,
Like a drawbridge to a castle-gate,
The slanting sunbeams lie, and seem to wait
For us to pass to thee,
Calm land beyond the sea.

F. W. Faber.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home to day
Than I ever have been before.

Nearer the bound of life,
Where we lay our burdens down ;
Nearer leaving the cross—
Nearer wearing the crown.

But lying darkly between,
Winding down through the night,
Is the dim and unknown stream
That leads, at last, to the light.

Saviour, perfect my trust,
Strengthen the might of my faith ;
Let me feel as I would when I stand
On the rock of the shore of death,—

Feel as I would when my feet
Are slipping over the brink ;
For it may be I'm nearer home—
Nearer now than I think.

Miss P. Cary.

How pleasant are thy paths, O Death !
Like the bright slanting west,
Thou leadest down into the glow,
Where all those heaven-bound sunsets go
Ever from toil to rest.

How pleasant are thy paths, O Death !
From sin to pleasing God ;
For the pardoned in thy land are bright
As innocence in robe of white,
And walk on the same road.

How pleasant are thy paths, O Death !
Straight to our Father's home ;
All loss were gain that gained us this,
The sight of God—that single bliss
Of the grand world to come.

F. W. Faber.

Jerusalem the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppressed;
I know not, Oh! I know not
What social joys are there—
What radiancy of glory—
What light beyond compare.

Tr. J. M. Neale.

SUBMISSION IN TRIAL.

My Jesus, as thou wilt!
Oh! may thy will be mine;
Into thy hand of love
I would my all resign;
Through sorrow or through joy,
Conduct me as thine own,
And help me still to say—
My Lord, thy will be done.

My Jesus, as thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with thee;
Straight to my home above
I travel calmly on,
And sing, in life or death,—
My Lord, thy will be done.

Schmolke.

He comes and lays my heart, all heated,
On the bare anvil, minded so
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, "As God will!"
And at his heaviest blows hold still.

TRUST IN TRIAL.

I worship thee, sweet will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.

I love to kiss each print where thou
Hast set thine unseen feet;
I cannot fear thee, blessed will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

F. W. Faber.

PEACE IN TRIAL.

These surface troubles come and go,
Like rufflings of the sea;
The deeper depth is out of reach
To all, my God, but thee.

F. W. Faber.

COMFORT IN TRIAL.

Christ leads me through no darker rooms
Than he went through before;
He that into God's kingdom comes
Must enter by this door.

Richard Baxter.

GRATITUDE IN TRIAL.

I praise thee while my days go on ;
I love thee while my days go on ;
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank thee while my days go on.

Mrs. Browning.

TEARS.

To forge a sun, to rivet myriad stars,
Through serried veins to pour earth's flashing rills,
To kennel hungry seas in granite bars,
To whet the lightnings on the rock-browed hills—
Majestic wonders ! But sweet to be kept,
And, crowning wonder of them all, God wept.

Lo ! our humanity has touched God's crown
As some frail leaf might touch the bending spheres ;
And from the heights of Godship he stooped down
To bathe his forehead in the brine of tears.
He lived and talked with men ; he toiled and slept,
But struck our human key-note when he wept.

Weep, burdened soul ! Let fall thy tears like rain ;
God counts the drops in which thy slow years steep ;
He gathers them like mountain dew again,
Transformed to pearls which seraphim shall keep
For thy soul's crowning, when, by grief unswept,
It leans upon the breast of him that wept

Lillian Blanche Fearing.

Thank God, bless God, all ye who suffer not
More grief than ye can weep for.

Thank God for grace,
Ye who weep only! If, as some have done,
Ye grope, tear-blinded, in a desert place,
And touch but tombs,—look up! Those tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun.

Mrs. Browning.

OF WELLINGTON.

O, iron nerve to true occasion true!
O fall'n at length, that tower of strength,
Which stood four-square to all the winds that blew.

Tennyson.

OF COWPER.

O man! this man in brotherhood your weary paths beguiling.
Groaned inly while he taught you peace, and died while ye were smiling.

Mrs. Browning.

TRANSIENT AND PERMANENT.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

Tennyson.

Truth is large. Our aspiration
Scarce embraces half we be.
Shame! to stand in his creation
And doubt Truth's sufficiency!
To think God's song unexcelling,
The poor tales of our own telling.

Mrs. Browning.

OF A CHILD.

The still affection of the heart
Became an outward breathing type,
That into stillness passed again,
And left a want unknown before.

Tennyson.

We could not wish her whiter—her
Who perfumed with pure blossom
The house !—a lovely thing to wear
Upon a mother's bosom.

Mrs. Browning.

The baby wept ;
The mother took it from the nurse's arms,
And hushed its fears and soothed its vain alarms ;
And baby slept.

Again it weeps ;
And God doth take it from the mother's arms,
From present griefs and future unknown harms,
And baby sleeps.

ASLEEP.

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is
For gift or grace surpassing this—
He giveth his beloved sleep.

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep ;
Let one, most loving of you all
Say, "Not a tear must o'er her fall—
He giveth his beloved sleep."

Asleep in Jesus ! blessed sleep !
From which none ever wakes to weep ;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus ! peaceful rest !
Whose waking is supremely blest ;
No fear, no woe, shall dim that hour
That manifests the Saviour's power.

Asleep in Jesus ! Oh, for me
May such a blissful refuge be ;
Securely shall my ashes lie
And wait the summons from on high.

Mrs. Mackay.

HYMNS OF TRUST.

Abide with me ! Fast falls the eventide ;
The darkness deepens ; Lord ! with me abide ;
When other helpers fail and comforts flee,
Help of the helpless ! oh, abide with me !

Swift to its close ebbs out life's little day ;
Earth's joys grow dim ; its glories pass away ;
Change and decay in all around I see ;
O thou who changest not ! abide with me.

I need thy presence every passing hour ;
What but thy grace can foil the tempter's power ?
Who like thyself my guide and stay can be ?
Through cloud and sunshine, oh, abide with me !

I fear no foe, with thee at hand to bless ;
Ills have no weight, and tears no bitterness ;
Where is death's sting ? where, grave, thy victory ?
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes,
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee;
In life, in death, O Lord! abide with me.

Lyte.

Jesus, lover of my soul!
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

Chas. Wesley.

Lead, kindly light! amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home;
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years.

So long thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

J. H. Newman.

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